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## SURVEY OF THE PROTESTANT MISSIONARY STATIONS THROUGHOUT THE WORLD, IN THEIR GEOGRAPHICAL ORDER.

### Introductory Remarks.

It was our intention to introduce the Survey of the present Year with some of those remarks which crowd on us respecting the state of the world, and the grand prospect opening before Christians; together with the peculiar character of the opposition which the manifest over-ruling of this operation by Divine Providence to further our designs. But the labour which has been required, to bring together, from the quarter, the mass of Facts and Statistics contained in the following Survey occupied so much time, that we cannot enter at large into the subject. A few observations, however, may be made.

The Remarks prefixed to the List of the entered into some points of main importance to the success, & indeed to the existence, of Missions. As Registrars exertions of the GREAT FAMILY OF CHRISTIANS to benefit the world, we observed many things likely to encourage, and some which might afford caution. We were ready to flatter ourselves that Christians were winning their way without observation; and that love and love would almost insensibly steal a blessed empire on the world. Our concern was with Christians themselves—to stimulate to labour; to encourage and strengthen faith; and to guard against the evils incident, in such undertakings, to our fallen nature. We have been awakened from this slumber. Christians are not, it seems, to be pursued their quiet way. The Thunder of the Vatican has roared; and even distant Divines have vainly essayed to silence themselves with these thunders. And Protests have followed one another. These Bulls and Protests have only, under the merciful direction of the Great Hand, to rouse Christians to new vigour and to greater zeal.

For the Facts and Statements of this Survey, the whole of our last Volume has been examined; with all the principal publications of the Year, issued by the different Societies; and various Communications of very recent intelligence, obliging made to us by the Secretaries of the Institutions.

From these sources we have endeavored under this Survey a connecting link between the history of the past and the present—a brief abstract of the intelligence already given, and a key to that which we shall have to lay before our Readers.

The notices given under each of the old Stations are chiefly confined to the intelligence received during the year; so that the Reader will have, in these Surveys, from year to year, an abstract of the History of the Station.

This Survey does not, however, exhibit a view of Christian Exertions for the benefit of the heathen world, as it is chiefly confined to Missionary Institutions. Notices, of the operations of Bible Societies, of the growth of Education are interspersed throughout; but there are many parts of different Institutions which have hitherto been brought into view in this abstract.

The NATIONAL SOCIETY and the BRITISH PROMOTION SCHOOL SOCIETY with all associated or similar institutions, are working a steady change in the world, by the preparation of the mass of the people to read Scriptures. The BRITISH and FOREIGN SOCIETY, with all its kindred bodies—CHRISTIAN KNOWLEDGE SOCIETY, with its domestic and foreign branches—the PRAYER AND HOLY SOCIETIES, of England and America—the TRACT and SCHOOL-BOOK SOCIETIES of the western and the eastern world—are supplying the means both of education and of the future enlargement and improvement of the mind. The AFFRICATION SOCIETY of this country, the COLONIZATION SOCIETY of America, and the PEACE SOCIETIES of the old and new world, with their associations of benevolent men, are striving to remove some of those obstacles which impede or retard the progress of truth and love on the earth. The Jews' Dispersion is bending its intelligence and strength to the recovery of the Ancient Land of God. The UNITED FOREIGN MISSIONARY SOCIETY of North America, and the MISSIONARY INSTITUTIONS, are but new-comers, and have not yet therefore come into action on the heathen world. Important preparatory aid is rendered by MISSIONARIES; as, at Basle, in the United States, and elsewhere.

Arrangement of the following Survey. The Volume for 1816, a Geographical List of Missionary Stations was prefixed; to those for 1817 and 1818, Alphabetical Lists. Facility of reference was obtained by the alphabetical arrangement; the important advantage of a regular arrangement of the heathen world, and of the various which are carried on in its various

quarters, was lost thereby. We have resumed, therefore, the Geographical Arrangement; and shall pursue this method in future years.

It has been found expedient, however, not to follow the usual division of the Four Quarters of the World; but to adopt that order of the Stations which any one, desiring to visit them in succession, might be supposed to follow with the greatest convenience. In the circumnavigation of the Globe here sketched out for him, he would visit, by sea, or by land, all the principal Ancient Christian Churches, as well as the Mahomedan and Pagan Nations.

His course might first be directed to WESTERN AFRICA, comprehending that portion of the Continent which lies between Morocco and the Line. Crossing the Line, he would enter on that part of Africa which, lying south of the Line, may be classed in Missionary Records as SOUTH AFRICA, and which should be considered as including the Islands that lie off its southern coast. Passing up the coast of EASTERN AFRICA, the Christian beholds, with hope of better days, as he works his way up the Red Sea, on the one hand Abyssinia and Nubia and Upper Egypt, and ARABIA on the other. On entering the MEDITERRANEAN, after surveying Syria and the Holy Land, he passes, by lower Egypt, through the Barbary States; and then taking his station, for a time, in Malta, as the centre of this great scene of holy labour, he visits, in succession, the Ionian Islands, Greece, the Archipelago, and the Lesser Asia. Passing into the BLACK SEA, and contemplating, as promising spheres of Christian exertion, its Turkish and Russian Shores, he may make his way, by the Russian Provinces lying between the Black and the Caspian Seas—while he anticipates the final happiness of PERZIA, partly through these Provinces and partly by means of the maritime and continental access to that kingdom from western India—into the almost boundless plains of NORTHERN ASIA, comprehending the provinces of that quarter belonging to Russia, with the widely-extended regions inhabited by Tartar and other Tribes, whether independent or connected with any of the neighbouring Powers. By the great country of THIBET, he may proceed to CHINA; connected with which vast sphere of labour is INDIAN BEYOND THE GANGES; whence, returning to the great scene of British Influence and Power, INDIA WITHIN THE GANGES, he may afterward traverse the whole series of ASIATIC ISLANDS, from the Laccadive and Maldivé to Japan. From these, his course would lie through the Insular Continents, as they may be denominated, of AUSTRALASIA, and the numerous groups of POLYNESIA. Passing on, and contemplating the great Continent of SOUTH AMERICA, with earnest prayers for the rising of the Sun of Righteousness on that dreary region, he may reach Guiana, the solitary portion of that Quarter of the World where Protestant Christians are labouring for the good of the Heathen; and then, winding his course among the Islands and Shores of the WEST INDIES, and passing through the Tribes of the NORTH-AMERICAN INDIANS, he may finish his vast survey, by contemplating, with admiration, the Triumphs of the Cross on the inhospitable shores of LABRADOR and of GREENLAND.

In this circumnavigation of the Globe, we have marked those Divisions, under which all the present and future exertions for the Conversion of the World may probably be arranged with advantage.

Under each of these Divisions, the Societies which maintain Missions therein are ranged alphabetically in the following survey; and under each Society are placed its Missionary Stations, in what appeared to be their most natural geographical order.

### WESTERN AFRICA.

The principal sphere of Missionary Labour within this Division, is the Colony of Sierra Leone, with its vicinity. In this labour the Church Missionary Society has the chief share. Its Mission in this quarter is one of peculiar difficulty; arising, in some measure, from the insalubriousness of the climate to many Europeans, but chiefly from the ruinous influence of the Slave Trade. That iniquitous traffic has revived, of late, with redoubled fury; and has compelled the Society to abandon attempts among the Natives, in which it had persevered for many years.

Its disappointments, however, of this nature, are abundantly remunerated by the increasing success of its labours among the Liberated Negroes assembled within the Colony of Sierra Leone. In these labours and successes, the Wesleyan Missionaries take their share.

The restoration of the French Settlements of Senegal and Goree has been hitherto injurious to the best interests of the Natives. There are some appearances, however, of the introduction of the British System of Education into Senegal; and it is not to be believed, that, by the surreptitious contravention of Public Treaties, the French Settlements will be allowed to continue the desolating traffic in Slaves.

The intercourse recently opened from the Gold Coast among the Ashantees, the prospect of success which is opening from Tripoli into the Interior of the Continent, the perseverance with which researches

are made into its actual condition, the plans of the Americans for colonizing People of Colour on this coast, with the determined zeal wherewith the Friends of Africa contend against the infamous traffic in Slaves—all conspire to awaken hopes of better days for this injured country.

### CHURCH MISSIONARY SOCIETY.

#### SIERRA LEONE.

A Colony belonging to Great Britain. Under the unwearied care of Governor MacCarthy, this Colony is rapidly improving. Eight Parishes have been formed; with various Negro Towns, in which many thousand Negroes, liberated from Slave Ships, are placed under proper superintendence and Christian instruction. The Society has undertaken to provide for the education of the Children.

The Grand Total, at the beginning of March, of Adults and Children attending Schools throughout the Colony, was not short of 2000.

The Colony and the Society have suffered severe loss, in the death of the First Chaplain, the Rev. Wm. Garnon, who departed July 29th of last year, full of holy and humble joy. The death of the Missionary Wenzel on the 1st of August, and that of Mrs. Collier and Mrs. Decker, have been further trials. Yet the survivors speak the language of courageous faith—"And now, Dear Sirs, be not discouraged. Let more laborers put their lives into their hands, and come to help those who are left. Ethiopia shall yet stretch out her hands unto God."

The Society has sent out continued supplies of Teachers; nor have the Committee found any reluctance in those who had devoted themselves to this labour.

Embarked on board the Echo, Captain Rowe, Nov. 20th—

Thomas Morgan, Chr. Taylor, G. S. Bull, Schoolmasters:—Mrs. Morgan, Mrs. Taylor, Schoolmistresses.

Embarked on board the Mary, Captain Bisset, Jan. 8th, 1819.

Thomas Jesty, and Henry Barrett, Schoolmasters:—Mrs. Jesty, Schoolmistress.

#### LEICESTER MOUNTAIN.

In the Colony of Sierra Leone—about three miles from Free Town.

John Goffrey Wilhelm, Minister.  
John Brereton Catch, Schoolmaster.  
John Maxwell, Native Usher.

The late Rev. Messrs. Butcher and Garnon had acquired considerable influence over the Youths who were educating here as Mechanics. Since their decease, these Youths have not been so manageable. It will probably be necessary to put the "Christian Institution" of the Society on a new footing. A plan is now, indeed, in contemplation, for rendering it a superior Seminary, for giving a better education to the most promising Youths thro'out the Colony.

On Mr. Bull's arrival, he will take charge of the School; and Mr. Cates will settle at Regent's Town. Mr. and Mrs. Horton have left the Society.

The number of Children in the Schools here was, by the last advices, 202.

A Monthly Meeting is held for Prayer for the success of Missions, when the Negroes attend from the neighboring Towns.

#### KISSEY TOWN.

A Town of Liberated Negroes, in the Parish of St. Patrick, Sierra Leone.

1816.

Gustavus Reinhold Nylander, Minister.  
Steph. Caulker, Native Usher.

Mr. Christ. Taylor and Mrs. Taylor, who sailed in Nov. are appointed, as Schoolmaster and Schoolmistress, to this Station.

Mr. Nylander, having given up the Bullom Mission, accepted the invitation of the Governor, with the concurrence of his Brethren, to supply the loss of the Rev. C. F. Wenzel at this Station. Mr. Wenzel died, worn out by age and infirmities.

#### REGENT'S TOWN.

A Town of Liberated Negroes, in the Parish of St. Charles Sierra Leone.

1816.

W. A. B. Johnson, Minister.

The blessing of God has greatly prospered the labors of Mr. Johnson. The Church has been frequently enlarged, and will now accommodate about 1200 persons, which number of Liberated Negroes frequently attend. Nearly 100 Negroes are Communicants; and many more were to be baptized at Christmas. The Adults are making rapid progress in learning; and several of them are becoming very active in the religious instruction of their countrymen.

In June, there were 499 Scholars in the School; of which there were, Boys 127, Girls 108, Men and Youths 184, and Women 80.

A Church Missionary Association has been formed among the Negroes, which has already raised 33l.

A Benevolent Society has also been established for mutual aid; and a Building Society, for raising substantial houses.

Here the triumphant influence of Christianity, in rapidly civilizing and blessing rude and ignorant Pagan, is remarkably displayed.

#### GLOUCESTER TOWN.

A Town of Liberated Negroes, in the Parish of St. Andrew, Sierra Leone.

1816.

Henry During, Superintendent.  
Mrs. During, Schoolmistress.

Mr. During was to be ordained according to the Rites of the Lutheran Church. His prospects are encouraging. Several have been baptized. The place where the Negroes met for Public Worship, which contained about 200 persons, has been found far too small. A large stone Church, capable of containing 800 Negroes, is now erecting.

Seven Communicants have contributed 1l. 9s. 5-1-2d. in aid of the Society.

#### LEOPOLD TOWN.

A Town of Liberated Negroes, in the Parish of St. Peter, Sierra Leone.

1818.

Melchior Renner, Minister.

Mr. Renner, having withdrawn the Mission from the Rio Pongas, was fixed at this place by the Governor, on the 12th of June, 1818. It contains about 300 Negroes. Bathurst Town, in the Parish of St. James, lies above Leopold Town; and Charlotte Town, in the Parish of St. John, lies below it. Mr. Renner has, at present, the care of these three Parishes.

Sixty Children, who came with Mr. Renner from the Rio Pongas, are settled here under his care.

#### WILBERFORCE TOWN.

A Town of Liberated Negroes, in the Parish of St. Paul, Sierra Leone.

1817.

Henry Charles Decker, Minister.

The pressing wants of the Christian Institution having called Mr. Cates away from this place, Mr. Decker, who arrived with Mr. Collier on the 24th of January, was soon after appointed to the Station.

#### GAMBIER.

Among the Bagoes, 70 miles N.W. of Sierra Leone.

Jonathan Solomon Klein, Missionary.  
James Brunton, Native Schoolmaster.  
Emanuel Anthony, Native Usher.

Mr. Klein made excursions in April, May, and June, of last year; and preached, with acceptance, in 23 of the native Towns.

He has prepared Catechisms; and has made considerable progress in the translation of the Scriptures into Susoo. He hopes to finish the Version, and fully to revise it, in four years.

Julia, frequently mentioned in former accounts, has been married to James Brunton.

The Isles De Loss, at a short distance from this Settlement, having come under the protection of the British Government, and Governor MacCarthy requesting the Society to place Mr. Klein there, he has been directed to remove.

The Stations at Canoffee, Yongroo Pomoh, & Goree, have been given up by the Society.

This measure was anticipated in the last Survey, with respect to Canoffee. Yet the sacrifices and the toils have not been in vain. Simeon Wilhelm,\* is both an abundant reward for all that has been expended and endured, and a pledge of future success with his countrymen. Nor can it be doubted, that an impression has been left, by the Missionaries, on the minds of the Natives, which may facilitate the resumption of the Mission. The greater part of the Children accompanied the Missionaries to the Colony. Jellorrum Harrison is no longer connected with the Society.

The Bullom Mission, at Yongroo Pomoh, has been withdrawn, chiefly from the pernicious influence of the same evil. Though not exposed to the same violence, in consequence of the Slave Trade, as the Missionaries at Canoffee; yet it had rendered the prospect of success, after years of toil by Mr. Nylander, more distant and dark than before. Out of 25 Scholars, 20 accompanied him to the Colony. The resumption of this Mission will be kept in view, when more favorable times arise; and, in the meanwhile, the preparation of the Scriptures and other Books, and the instruction of Bullom Scholars, will be attended to as opportunities offer. The cruelty of Pagan Superstitions is strongly exemplified among the Bulloms. Mr. Nylander labored affectionately and patiently among them. The natives regretted his removal; but, it is to be feared, chiefly on account of the temporal advantages of which it deprived them.

The giving up of Goree was also anticipated in the last Survey. Mr. and Mrs. Hughes are returned to this country.

### SOCIETY FOR PROPAGATING THE GOSPEL.

#### CAPE COAST.

A British Settlement, under the African Company.

The Rev. Wm. Philip, Chaplain to the Company, received a salary of 50l. per annum from the Society, as Missionary, Catechist, and Schoolmaster to the Negroes. We are sorry to report that he is dead.

Mr. Philip had promoted a Bible Society, in connection with one established at Sierra Leone.

[\*For a Review of a Memoir of the life and happy death of Simeon Wilhelm, see page 27, of the present Vol. of the Recorder.]

### WESLEYAN MISSIONS.

#### SIERRA LEONE.

John Baker, John Gilleson.

Messrs. Baker and Gilleson, appointed by the last Conference, sailed on the 16th of December.

Mr. Davies, who was at Leopold Town, and in charge also of Bathurst and Charlotte Towns, returned home on account of his health. Mr. Brown, under whom, at Free Town, the work is rapidly advancing, will also leave when Messrs. Baker and Gilleson arrive.

Mr. Davies reports considerable success at Leopold Town. The Chapel, which would hold between 200 and 300 people, was far too small. He baptized about 70, and married 30 couple.

The Report states—

The prospect of good among the Recaptured Negroes is generally encouraging; and the Committee, feeling, on the one hand, the importance of cherishing these indications of the spread of true religion among this people; and, on the other, considering how fatal the climate of that part of Africa is to European constitutions; intend to attempt, at least in part, the supply of this Mission, if possible, by Black or Coloured Missionaries, from our Societies in the West Indies. The expense of the Mission may be somewhat enhanced; but the Committee cannot but think, that the natural source for the supply of Africa, with at least a part of its Christian Ministers, is among those of her own race, who, by the blessing of God, have been brought to a knowledge of the truth in Christian Colonies. (To be continued.)

### Late Missionary Intelligence.

From the London Evangelical Magazine, for March, 1819, received at the Recorder-Office.

#### INDIA.

We have frequently observed that the general aspect of affairs in India, as it relates to religion and morals, is far more encouraging than it was till of late; and the following testimony of a gentleman on his return to that country after an absence of a very few years, affords confirmation to the statements before made.

Things have assumed an appearance, since I left, so new and improving, that, in describing their state, I scarcely know where to begin. The School-Book Society, the Hindoo College, the Diocesan Committee, the Bible Societies, the European Female Orphan Asylum—all now exist, and, with others, are in active operation, and are well supported. The Governor General, in his College Speech, recommends the communication of knowledge to the natives of India—the Bishop of Calcutta enforces from the pulpit the same duty—and, now, scarcely an opponent dares shew his head. Surely this hath God wrought! The necessity, however, of sending Missionaries becomes hereby more pressing, lest the diffusion of knowledge should, without Christian principles, only render the natives more expert in mischief. But, respecting such anticipations we may say, *The morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* May the Lord of the harvest thrust forth laborers into this harvest, which is fast ripening for the gatherer.

To which we may add the following observations from the Missionary Register:

'The multiplication of copies of the sacred Scriptures, and the increase of Protestant laborers, will contribute to the reformation of the oldest missions of the country. The Roman Catholics must both increase their means and improve their system. Before the light of the word of God, unsupervised notions and institutions will give way. In the mean while, when it is known, that the Rev. Myles Prendergast, an Irish Roman Catholic clergyman, has been appointed, by the Pope's bull, bishop of Malabar, and has obtained leave from the East India Company, to proceed thither; and that it is his express object and intention to take with him to Goa, probably from Brazil, upward of twenty Missionary priests; it is high time for this Protestant country to redouble its exertions for the spiritual benefit of India.'

Extract of a letter from Rev. H. Townley.

'Calcutta, July, 1818.

The general pleasing aspect of our affairs fills our hearts with joy and gratitude; and we feel encouraged to the arduous, but not doubtful, conflict with the powers of the tottering empire of darkness.'

Mr. T. then mentions his satisfaction with the Directors' subscription towards the School Book Society, lately instituted at Calcutta; and their grant towards the extension of schools for the natives. He then adds—

'The education of the rising generation teems with advantages too well known to need any specification. We trust that the impracticability of introducing the blessed Scriptures will grow less and less. Where schools have been for some length of time established, the prejudices and apprehensions of the natives evidently decrease. Present duty seems to be, with patience and prayer, to wait and seize the favorable moments of introducing scriptural light and truth.'



The amount of the 'Union Chapel' Fund is about £1,750; the money received for the 'Bengal Auxiliary Missionary Society,' about £300; and the subscriptions towards defraying the expenses of our 'English worship,' about £275.

The missionaries go among the natives almost every afternoon, give away tracts, and converse with them on the concerns of their souls. Mr. T.'s letter contains a specimen of such a conversation, but we have not room for its insertion.

#### BOMBAY.

From the Bombay Gazette, Aug. 12.

'We observe, from a letter in one of the papers of the week, that a woman was lately buried alive with her deceased husband, near Isherah, within a few miles of Calcutta. The ceremonies accompanying this shocking spectacle, as they are detailed by an eye-witness, bespeak an inhumanity and cruelty truly deplorable. We had imagined that this mode of immolation was not required and scarcely countenanced by the Hindoo law; but, happening so close under the eye of public authority, we must conclude that it is according to law and usage. The bodies were placed upright in a hole dug for the purpose, and the earth was thrown in by handfull around them, and trodden down by the woman's eldest son, a youth of about nineteen. When it reached above the head of the miserable victim, a shout of joy & exultation was raised by the unfeeling multitude.'

#### DIFFUSION OF THE SCRIPTURES.

The probability of great and lasting benefit to the natives of India, by a general circulation of the Bible in their own tongues, may be well conceived of from the following observations, made by a Native to Mr. Thompson, one of the Baptist missionaries, when on a journey to Benares, Lucknow, &c.—

'True; the company and the gentlemen here may not have any thing to do with your work; but you have adopted the most certain method of making the people of this country Christians: for instance, I take a book of you, and read it awhile; and, whether I become a Christian or not, I leave the book in my family: after my death, my son, conceiving that I would have nothing useless or bad in my house, will look into the book, understand its contents, consider that his father left him that book, and become a Christian.'

#### SOUTH SEAS.

Extract of a letter from Mr. J. M. Ormond, dated Eimeo, Dec. 1, 1817.

'The natives say, that "before the missionaries brought them the word of God, they were blind with three eyes;" (the eyes of the head, and the eye of the mind), meaning that they could neither read nor rightly understand. If there were fifty missionaries here, there are places of worship enough for them all. I have visited the natives at the time of morning and evening prayers. A few of their petitions I will subjoin.'

'Jehovah! Thou art the true God, there is none else. Thou alone art our hiding-place. Thou alone has sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ the Son of God; and that we may also know the will of God. Bless our teachers, let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us the word of God, the good word. Bless also the teachers in Britain, and the brethren who believe! These are a few of their expressions. It would astonish Europeans to see some of their prayers written out at length. They have astonishing gifts.—Yesterday I heard a native pray that "the word of God might be sown in their hearts, as seed that is sown in good ground, that it might grow and spread, and that they might sit in the shade of it." The natives of the adjacent islands stand with stretched-out arms, and cry, "Send us teachers." There is no time to lose. O tell the Christians in England that we often feel pleasure in the thought, that they are praying for our prosperity. Blessed be the Lord God of Israel, and let all the nations of the earth call Him blessed.'

#### AFRICA.

Extract of a letter from Mrs. Hamilton, to a friend, dated (New Lattakoo) Kroonman River, March 9, 1818.

'Things here are going on better than we expected in so short a time. We have no opposition from the Boatswans; on the contrary, some of them are thanking God for sending us and his word among them, and praying that we may never leave them. Once their cry was, "Away with the Dutchmen," (meaning us white people). When we see such a change, we are constrained to say, "What hath God wrought?" Many now attend the preaching of the Gospel. I last Sabbath counted fifty-two. Some of them begin to see the vanity of their former way, and have a desire for the "one thing needful."

'We have an Experience Meeting every Wednesday for them. I enjoy greatly these opportunities. I long for Wednesday as much as I used to do when I have been going to Broadway Chapel. Perhaps some of the simple expressions of the Boatswans at these meetings may be interesting to you. Momeits said, "Since I have heard God's word, I daily see more of the vanity of dancing, and all the foolish customs in which I used to delight; and if I were able, I would put a stop to them all; and all people should come and hear God's word." Class said, "I do not know what sort of hearts other people have, but I know I have a very bad one. As one goes into a dirty house with a broom, and sweeps out all the dirt, so I pray that God will

make his word a broom to sweep out all the filth that is in my heart." Tessia, a chief, said, "The Lord hath shut up my mouth to-day, so that I can say nothing; but I am lying in his hand, and desire to be led by him as a man leadeth his pack-ox." Munameets, Mateebe's uncle, said, "I cannot understand much that I hear, therefore I come daily to church and pray that I may understand, then I would bear witness to the truth of what you tell us." Chakka, (or Chakkie), a chief, said, "I cannot say I do not understand, for I understand so much as to know how I may be saved; but one thing I want, that is, a determination to give myself wholly to Christ, in spite of every thing that may oppose it." A poor old man, who is called Buffles-ear, because his ear was torn off by a Buffalo, said, "I am so stupid that I can understand nothing; but I pray constantly that the Lord will give me an understanding heart. The world is like a cover on my heart, and I wish God would take it off; but it is so heavy when I pray, that I cannot tell God all that is in my heart for want of words to describe what I feel. I am a servant, and it grieves me much that I cannot come often to church, but always when you meet, if I do not come, my heart does." Mateebe's sister-in-law requested the women to go to work without her, and she would follow. When asked the reason of this request, she said she wanted to hear something out of God's word before she went; and that when she went alone she knelt down at the first bush she came to and prayed; but when the women went with her she could not do so. Momeits spoke again, and said, "I see no home but in Christ; but I understand so little about him. O that I had wings and could fly to heaven, then I should understand! I am determined to go forward; for I am afraid of that great fire, and I see no way of escaping but by coming to Christ, who is my only refuge." Such is the language of some of these people. I do not say they are converted, that is only known to God; but these are pleasing beginnings, and give us much encouragement. When I hear them talk thus, I forget all the toils and troubles through which I have passed, and am ready to encounter fresh ones with cheerfulness.'

As the correspondence of Mr. Burckhardt, is thus finally closed, it has been judged expedient to add such extracts from his latest letters as may have reference to the Malta Bible Society.

From Jaffa, under date of May 20, 1818, Mr. Burckhardt wrote:—

I have sold, or distributed, in Egypt, nearly half the Bibles, the distribution of which was entrusted to me by your benevolent Malta Bible Society. Among others, I sold at Cairo about twenty Arabic Bibles. A larger number was in request; principally among the Copts, but among others also, Turks, Arabs, Franks, and Jews. As Arabic is the general language of the country, so that almost every body is under the necessity of learning it, the Bible Society could not, in my opinion, do better than furnish Egypt, and especially Cairo, with a great quantity of Arabic Bibles. Of the Hebrew New Testament I have sold fifteen in the same country.

I sold all the Greek Testaments which I took to Cairo. They begged me also to bring copies of the Old Testament, as soon as it should be translated; and, on my return to Alexandria, it was necessary to reopen the cases, in order to content various persons who asked me for Greek Testaments.

I return once more to the article of the Jews. In our days their number is not very considerable at Cairo, a large part of them having been killed by the plague many years ago. I am informed, on good authority, that the population of Egypt at large does not exceed two millions and a half. As to the number of Jews, I am assured (but the truth I cannot answer for) that at Cairo there are 2000; and at Alexandria not more than 500 souls: so that the Jewish population may be estimated at about the thousandth part of the whole population of Egypt. As to their occupation, they are all either merchants or mechanics.

I had the happiness to find, among the European Jews, enlightened persons, who bought Bibles, and, above all, Hebrew Testaments. One among them, a person so much respected, and so liberal, that I cannot suppose him to have had a view to gain, begged me to let him have two copies over, in order that he might send them to his relations in Trieste.

From Jaffa I went in eighteen hours to Jerusalem, going during the night on horseback; and arrived early on the eve of the feast of Pentecost. It was a joy to me to distribute at Jerusalem the Holy Scriptures, in twelve or thirteen languages, precisely during the three days of the festival instituted in honor of that memorable day when Jesus Christ commenced the building of his church, by means of the intrepid testimony which St. Peter, moved by the Holy Ghost, gave to the resurrection in this very city. Nor ought I to pass over in silence, that the men of Bethlehem were the first to receive the word of God. Having in my travels rendered some small services to a poor old man of that place, he published my arrival in all the village. Another Bethlehemite assisted me in opening the cases of Bibles; and, the day following, a number of them came to see my books, so that my little room was filled with people. But, as I had no more Arabic Bibles, having had the weakness to sell them all in Egypt and at Jaffa, to persons who instantly besought me to grant them a copy, I had nothing to give the Bethlehemites but some of the Epistles of St. Paul to the Romans and Hebrews, in Arabic. However, the day following, I went to Bethlehem, and presented the Priests and Superiors of the Greek and Latin Convents with New Testaments, in Spanish and Greek.

Almost all the men of the Latin Rite speak Italian. The population amounts to 3000 souls, or 650 men, of whom half are of the Greek Rite, & the rest of the Latin. I signed upwards of fifty Greek Testaments to the Priests of the Greek Convent, and left with them your address. I am informed, that the number of Greek Ecclesiastics resident at Jerusalem, amounts to 200 persons. The Greek Pilgrims, as also the Armenians, are, ordinarily, ten times more numerous than the Frank Pilgrims; so that, if there are 3000 Greeks, and nearly the same number of Armenians, scarcely shall you see 300 Franks, of whom the major part are Spanish and Portuguese Ecclesiastics. French Pilgrims are rare; so are the German, unless you except, perhaps, some from Poland. The Italians are the most rare of all.

Mr. Burckhardt's next letter was from Tripoli, in Syria, June 14, 1818:—

I hope you received my last letter, dated from Jaffa. I was obliged to remain fifteen days at that place, the weather being exceedingly tempestuous, so that several vessels were wrecked on the neighboring shores. At length, I set off for Beyrouth, touching at Jaffa; much has been

Between Saide and Beyrouth, we were in danger of foundering; the sea being so heavy, that it became necessary to throw overboard our fresh water, and part of the grain, to lighten the ship. I render thanks to God, therefore, that we arrived safe and sound at Beyrouth. Here the Syrian Catholic Bishop called upon me, to whom I presented one of the Syriac Testaments of the Society; and, having related to him some particulars of the Society's operations, he was transported with admiration. He told me, that at Montel and Mardyn, there is a great number of schismatic Syrians; that, from the latter of these towns, has been sent a Bishop to the East Indies, an event which has not happened these hundred years.

I waited also upon the Greek Bishop of this place, who is still young. He is well disposed to distribute the Bible; and told me, that, being in correspondence with Smyrna, he expects from thence a supply of Bibles and Testaments.

I then mounted an ass, and, accompanied by an old Armenian Catholic, who speaks several languages, I went to a Convent six leagues distant, named Mar-hanna Souere, situated in the mountains, and inhabited by forty-one Religious, who are Greek Catholics, and who are employed in printing and binding Arabic books. I had an introduction from the Vice-Consul of Beyrouth, and was exceedingly well received. You will find the catalogue of all that they have hitherto done, upon a separate paper.—They have printed almost all the Bible. I asked them if they were disposed to print an Arabic Bible, in the authentic order, on the account of the Bible Society. They replied, that what they do in three years, in Europe would be done in a month; and, moreover, that they have many works remaining on hand, which they wish to finish. The next morning, on my taking leave of them, they proposed that I should spend a year, or at least a month with them.

On my return, I visited a Maronite Convent, called Tarnishe, in which the Monks employ themselves in the manufacture of silk. Their books are in Carshun; that is to say, Arabic in Syriac characters. A Bible printed in Carshun would be much used in these parts. The chief part of Maronites read Carshun; but no one understands Syriac, except a few priests. The service of the Maronites is performed, half in Arabic, and half in Syriac.

From Beyrouth I departed, the 14th inst. by way of Antoura, and Ain el Voraka, to Tripoli. I passed the night at Antoura.

The next day, on the road, I met with a Religious of the Latin Church, named Don Carlo, who lives alone, in one of the most beautiful Convents in existence. He said, it was much to be lamented that there are so few books in the hands of the people; and that it was much to be wished that the Bible should be given them. I next spent several hours at Ain el Voraka, where there are eighteen students, Maronites, of the age of from fifteen to twenty. They learn Syriac & the literal Arabic; & read books of dogmatical and practical divinity. Part of the books which they make use of are in Carshun. Almost all their books, which, in fact, are not numerous, were printed at Rome. For the Carshun there are printing-presses no where, but at Rome, and St. Antonio near Tripoli in Syria. The number of their books being so inconsiderable, they were delighted when I presented them, in the name of the Society, with a Syriac New Testament, which many of them are able to read fluently. Masters and scholars, all with one consent, testified their gratitude.

State of the Jews at Jerusalem. Mr. Burckhardt writes—

The Jews of Jerusalem are under seven Chiefs, called Procurators or Deputies, who are nominated by the Jews themselves.—These persons settle causes at law among their countrymen. A Jew, desirous of buying a Hebrew New Testament, did not venture to do so till he had shewn it to one of the Procurators. Their religious affairs, in general, are under the government of the Rabbis, who had formerly the right of nominating the Rabbis of the neighboring towns; but, for about twenty years past, this practice has ceased.

It is said that the total number of Jews amounts to 12,000; but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the Holy Land.

State of Egypt. The spirit of improvement in this country is manifest. Mr. Jowett writes—

What a surprising article did we see lately in the Florence Gazette! It states, that the Bashaw of Egypt has procured from five to six thousand volumes, to be sent to him from Paris; chiefly on Politics, on Ancient Commonwealths, on the History of Egypt, on Buonaparte's Campaigns, and on the New System of Education which he hopes to adapt to Arabic Literature.

That we aim (he adds) in moving Three Continents, is true. You have printed an avowal of it. But how move them? By wielding the only lawful weapon of offence, the Sword of the Spirit, which is the Word of God. For this we want a Printing-Press. With this, so employed, we may leave Fleets and Armies, Cabinets and Congresses, to settle the inferior matters of this miserable world, while we render our aid to the noblest of all designs—that of giving to mankind their only light in darkness—their only refreshing comfort, in the multitude of thoughts which pain and weary their souls.

At a meeting of the incorporated Presbytery of Charleston, held on the 15th inst. Mr. James I. Murray, of Edisto Island, was licensed to preach the Gospel wherever God in his Providence may call him.—Gaz.

## THE RECORD.

BOSTON, SATURDAY, MAY 1, 1818.

Further Remarks concerning Sabbath Schools. As we have heretofore hinted at the necessity of more general information on this subject, we will add a few words in reply to those objections which are ordinarily presented to those to whom this plan of Christian benevolence is new. Not that we suppose it to be so to our readers. Yet some brief remarks of this kind may not be useless, should they fall the notice of any whose minds are not quickened from doubt on the subject.

The first question, with which the proposed Sabbath School is ordinarily met, is, "What is the object? What benefits may be expected from it?" We answer, many, and of the highest importance. Our object is to instruct the rising generation in those things which belong to their everlasting peace. We teach them the character and will of their Father, their own character and state as sinners, and the way of salvation. We communicate to them the principles of religion, in order that they may be able to guard against the seductions of the world, and qualified to act a happy, useful, and useful part on the stage of life. In subordination to this, our main object is sometimes to instruct the children in the art of reading; that they may be able to peruse the written word of God, and appointed means of "making them wise unto salvation," and that they may store their minds with portions from that sacred source from others of like spirit and tendency.

But cannot the children have all these things at home? Why take them from their parents, and collect them together in such a manner for religious instruction? Far be it from us to encroach on the prerogative of parents; duty and privilege it is to have the precepts of God's word "in their own hearts," to teach them diligently to their children, to talk of them when they sit in their homes, when they walk by the way, and when they rise up. But what are the first principles of religion? And how many children, though intellectually qualified, are wholly unprepared for the discharge of this important duty! But even those who are disposed, may find themselves hindered by the excitement to diligence on the part of their children, which the association of the same pursuit is calculated to produce. Sabbath Schools have a powerful influence in coming that reluctance to receive instruction, which any careful observer will perceive to be characteristic of our fallen nature.

But does not this influence result from the encouragement of pride and ambition, and a just ground of objection to Sabbath Schools? To this we answer, that the school to operate in any situation, must be free from any advantages for religious instruction, do not bring with them the same temptations which all incentives to this sinful passion, be as far as possible avoided; and that unnecessary comparison should be made a petition encouraged, between those who are engaged in the same studies. In this respect, Sabbath School Teachers are agreed; and it is further to be observed, the truths, in which their pupils are instructed, have a most direct and powerful tendency to counteract the dangerous influence of honorary distinctions, which diligence may procure to them. They are taught that they are fallen, guilty, and sinful creatures; that they have no merit of their own, but are indebted to the grace, both for their privileges, and for the means to improve them. "Where is boasting then? It is excluded. By what law? By the law of works? No, but by the law of faith; that we should boast of our own merits, and not of the Lord's day, by bringing children to the sanctuary, and teaching them to reverence it, and to prize the gospel which is dispensed. And while they are thus engaged in the most suitable employment of holy time, they are excited to the study of important truths, and thus redeem many precious moments of idleness and vanity.

But here some raise another objection, "preparation for the Sabbath exercises is too much of the children's time in school, and thus obstruct their progress in their business or studies." Now admitting this objection to be fact, it will weigh but little in the estimation of those, who have ever been taught to consider the interests of time with the interests of eternity; who have once seriously pondered the Saviour's words, "What is a man profited, if he shall gain the whole world, and lose his own soul?" it should appear that the attention of children is for a season diverted, in some measure from pursuits and acquisitions which are "the life that now is," and cheerfully sacrificed to the claims and prospects of "the life that is to come." Would you hinder them from the divine precept, "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you?"

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## INTERESTING INSTALLATION.

Installed, over the Congregational Church in Hanover, Mass. on Wednesday, the 21st ult. Rev. SETH CHAPIN. The exercises on the occasion were: Introductory Prayer by Rev. J. Ide, of Medway; Sermon by Rev. S. Wright, of Haverhill, R. I. from 1 Thess. ii. 4. "Even so we speak, not as pleasing men, but God, who trieth our hearts." Installing Prayer by Rev. A. Richmond, of Halifax; Charge to the Pastor, by Rev. C. Thompson, of Rehoboth; Address to the church and people, by Rev. E. Fisk, of Wrentham; Right Hand of Fellowship by Rev. S. W. Colburn, of Abington; and the Concluding Prayer by Rev. W. Torrey, of Plymouth.

It is worthy to be noticed with gratitude to the Sovereign Disposer of all hearts, that, when there was much reason to fear the church and society in Hanover, would be divided and rendered unable to support the gospel, the most unexampled unanimity has marked all their proceedings in calling and settling the Rev. Mr. Chapin, and that their prospects are now very auspicious. The day of installation was very pleasant; the exercises were appropriate and solemn; the audience, though crowded, were unusually still and attentive.

To the resolutions of the Parish, which were unanimously adopted, and published in the Recorder of the 10th inst. may be ascribed the good order and sobriety, which, in this section of our country, has not, for many years, so strikingly distinguished a similar occasion. The friends of Zion, in our country towns, have long viewed with the deepest sorrow, the noise, confusion, and improper conduct around the house of worship, in the streets, and often in the adjacent houses on such days. The vending of ardent spirits has evidently been the immediate cause of these evils. But the happy issue in this case, shows that, great as the evils are, they may be prevented. Much credit is due to the church and parish in Hanover, for this noble example which they have with so much prudence and firmness, set the Christian public. Let this be imitated by other churches and parishes, and it will soon be found, that the thoughtless class of people, who generally attend on such occasions, only to "run into excess and riot," will no longer disturb the peace and good order of society.

It is worthy of notice that the council unanimously voted a high approbation of the resolutions of the people on the subject; that although there was a large collection at the council house, not a drop of ardent spirits was drunk by any one; and that so far as information can be obtained, families in the parish, who made entertainments, observed the same commendable abstinence. In short, the day appeared like the Sabbath. A sermon was preached in the evening, to an unexpected number of people, especially of the youth, who are prone at such times, to indulge in vain amusements, rather than to meet at the house of God. [Communicated.]

**ORDAINED**—Over the Church and Society in North-Wilbraham, (Mass.) the Rev. Ebenezer Brown; Sermon by the Rev. Mr. Bartlett of East Windsor (Conn.)

**INSTALLED**—March 23, the Rev. DAVID SMITH, over the Congregational church in Centre-Harbour and Meredith Third Division. Introductory prayer, by Rev. Enoch Corser. Sermon, by Rev. Samuel Hidden.—Consecrating prayer, by Rev. William Patrick. Charge by Rev. Jeremiah Shaw. Right hand of fellowship, by Rev. Abraham Bodwell. Concluding prayer, by Rev. Samuel Hidden.

**Extract of a Letter from a Gentleman in South Carolina, to the Editor of the Boston Recorder.**

The Rev. Dr. MAXCY, President of South Carolina College, is a life-member of the American Education Society, by the Clarion Society of that Institution.

The Rev. Mr. ANDREW, Pastor of the Methodist Church, Columbia, S. C. is also a life-member, by several Societies.

**Copy of a Letter to the Rev. T. C. HENRY.**  
My dear Sir,—I have the pleasure herewith to transmit to you forty dollars, the free-will offering of eight of the Ladies of your congregation, for the purpose of constituting you a life-member of the American Education Society. They thus testify not only their approbation of the good cause they are aiding but their most cordial affection and esteem for you. That the Lord may be pleased to add many such like testimonials to his cause, and to the instruments and means he employs, is the prayer of your affectionate, but unworthy brother in Christ.  
Z. RUDOLPH.

## NEW-YORK SABBATH SCHOOLS.

On the 21st of April, the Female Union Society for the promotion of Sabbath Schools, held their 33rd anniversary meeting in the Baptist Church in Mulberry-street, New-York. The Rev. Mr. M. Clay, Pastor of the church usually worshipping in that place, presided. The first prayer was offered by the Rev. Mr. Bangs, of the Methodist Episcopal Church. The Rev. Mr. Phillips, of the Associate Reformed Church read the very interesting report of the Society. The Rev. Dr. Romeyn, of the Presbyterian Church, delivered an address to the scholars, and pointed out the many advantages arising to them from the institution of Sunday Schools. The Rev. Mr. Feltus, of the Episcopal Church, spoke to the Superintendents and teachers, animating them to a perseverance in their important work. The Rev. Mr. M. Clay made the closing prayer; and the benediction was given by the Rev. Mr. Milnor, of the Episcopal Church. Several other clergymen of different denominations were also present. Besides the committee of ladies, there were assembled upwards of three hundred teachers, and more than two thousand scholars. A more cheering sight, in a moral, political and religious view could scarcely be presented.—Two very appropriate hymns were sung very sweetly by the children. The order, harmony and unity of the whole proceedings, afforded a delightful feast to the understanding and affections, of all present. By the report of the Treasurer there remained in her hands a balance of twenty three cents—we would ask those who love the cause of Christ, and the instruction of the destitute, whether such an institution can be left with such a balance for another year's operation?—*Specialist.*

**Buonaparte.**—It has been remarked, that in all Buonaparte's arrangements for his establishments at Elba and St. Helena, he never made any provision for a Chaplain. It appears he now begins to be more seriously disposed, and that at his request two Ecclesiastics (one an Abbe) have obtained the permission of the Allied Monarchs and the Pope, to repair to St. Helena to form a religious establishment there. It is added, that Madame LETITIA BUONAPARTE, (mother to Napoleon) has presented a full service of Communion Plate, and decorations for the altar, to this establishment.—*Centinel.*

**G. W. CURTIS,** Esq. grandson of Gen. WASHINGTON, has freely offered his island, at the entrance of the Chesapeake, as a depot for captured blacks, until they can be sent back to Africa—and the President has ordered that all taken shall be conveyed there. 30 or 40 slaves lately seized in Georgia, are to be brought to the above island.

There is to be a convenient establishment at the island, where the blacks are to be supported, instructed, &c. under the care of the Colonization Society, till the Colony in Africa is provided.

The legislature of Nova Scotia, have granted the sum of £2000 towards the erection of a College in the town of Halifax, and £1500 for the encouragement of agriculture in the Province.

## DOMESTIC NEWS.

## RHODE-ISLAND.

**Presidence, April 26.**  
We mentioned a few days since, the arrival here of three natives of Madison's Island, in the ship Lion; since when we have been informed by Capt. Townsend, that the fortifications and buildings erected by Com. Porter had been demolished, but the benign influence of his exertions and the fame of his name still remained with the natives, who live in great harmony and social intercourse. The hostile tribes learnt war no more; and the Typees were frequent visitors of the Lion, while she lay at that island. A curious instance of gestation occurred among the ship's company at Madison's island: While on shore one day, one of them observed in the hollow of a tree, several small eggs, which he put in his pocket for future examination; having occasion to feel therein soon after, he drew out a handful of little lizards, quickened by the warmth of their novel situation.  
Patriot.

## MAINE.

**Portland April 20.**  
Arrived in this town last week, Admiral George Tate, of the Russian Navy, on a visit to his relatives and friends, who reside in this place and vicinity. Admiral Tate came with his parents to this country from England when between one and two years of age and resided in that part of Falmouth called Stroudwater. At the age of twenty he left this for the West Indies, and thence to England—and soon after entered the Russian service—in which he has continued ever since, a period of forty eight years, and by his merit and good conduct, as an officer, and gentleman, has risen to the first rank and command in his profession. Admiral Tate is also a member of the Russian Senate, the highest court of the Empire.

A countryman in Baltimore, having received about 1300 dollars for four sold, went to the theatre, and had his pocket picked of the whole.

## FOREIGN NEWS.

## ENGLAND.

**London, March 30.**  
**Archbishop of Jerusalem.**—On Tuesday last, in the afternoon, arrived at Oxford, the most Rev. Gregory Peter Giarve, a native of Damascus, the Syrian Archbishop of Jerusalem.—His principal object in paying a visit to the University was, that he might examine the Arabic MSS. of the Old Testament in the Bodlian Library, to see which of them contained the version that it would be best to print and circulate in Syria. Upon being shown the MSS. containing the different versions, he determined almost immediately the merits of each. It appeared, however, from what he said, that nothing would be more acceptable than the version published at Rome, with the Latin, in the year 1671, which is the one that has been principally in use, and is now become rare. But the Archbishop's more immediate object in undertaking a journey to Europe, was to procure presses and Syriac types, in order to have the means of printing editions of the Bible and theological Treatises at his own Monastery of St. Maria Liberatrice, on Mount Libanus; which could by that means be more correctly executed than in Europe, and would certainly contribute most effectually to enlighten Syria in the knowledge of Christianity. Arabic is the common language of Syria; but it would be preferable to print Arabic in Syriac characters, i. e. in Carshun. The Archbishop entertains hopes that the object which he has in view, and which is so entirely consonant with the feelings of European Christians, as has been more particularly shewn in England, will be warmly supported by the contributions of Englishmen. The Archbishop appears to be about forty; he possesses the most amiable qualities, and all the milder virtues, united with extreme energy and animation. He had resided for a considerable time in Italy, and for some time in Paris, before he came to England. The only European language he speaks, and he speaks it with great fluency, is the Italian.—He is profoundly acquainted with the Arabic language, not only from its being his native language, but from having studied it critically. He knows also the Syriac, the language in which the Liturgy of the Church is read.—His dress chiefly consists of a cloak of blue cloth and a turban of the same colour.

**Bell's Messenger,** says, that an epidemic disease is spreading in Scotland. At Dumfries, there had been 70 deaths since the 1st of January; and at Dundee, the deaths in one week amounted to ninety.

In the British House of Commons, Mr. Gratton gave notice, that on the 22d of April he should move to relieve his Majesty's Catholic subjects from civil disabilities. On the same day a bill was reported to the house, permitting the exportation of wool from British North America.

The German papers contain some accounts of the Universities of Germany from which it appears that there are eight thousand four hundred and twenty one students in the several Universities; in Götting 770, Halle 500, Berlin 366, Heidelberg 363, Gießen 241, Marburg 197, Riel 107, Rostock 160, Grieswald 55, Landshut 640, Tübingen 698, Baylith 942, Leipzig 911, Jena 634, Vienna 957, Prague 880.

The king of Wurtemberg has ordered a new organization of the courts of justice whereby the former delay of decision is prevented.

**Royal Munificence.**—A gentleman in Massachusetts, lately sent King HENRY, of St. Domingo, one of Collins' elegant super-royal quarto Bibles. The present was gratefully received, and a few days after the gentleman received from the King a letter of thanks, enclosing a draft for six thousand dollars.—*N. Y. Com. Adm.*

**FROM VENEZUELA.**  
A Baltimore paper contains a long letter on the affairs of Venezuela, written probably by an American, giving the particulars of the installation of the new congress, at Angaites. The preliminary to the organization of Congress, the supreme chief, Bolivar, addressed the assembly in an elaborate speech on government, and on the peculiar condition of Venezuela. He spoke highly of the civil institutions of the United States, and ascribed the singular fortune of the North Americans to the circumstance of their having been born free, & nurtured and educated as freemen. The facts, he said, were not applicable to Venezuela, where different castes formed a compound, uniting the mingled blood of America, Spain and Africa, and he submitted his plan of a proper constitution for Venezuela. The letter says nothing of the executive, but Bolivar recommends a permanent senate, for military officers, and their heirs.—After a short address from the chairman, who passed a flattering panegyric upon Bolivar, the latter again rose, and declared solemnly, and very much to the surprise of his auditors, that "he renounced for himself, then and forever, any and every civil trust," and his determination, when peace should be established, to become a private citizen, and never any thing more.—The congress adopted a resolution, investing Bolivar with executive powers of president pro tem, and appointing his generalissimo of the army.

**FROM CURRACOA.**  
We learn by the Telegraph, that at the moment of her departure from Curacao, a Dutch government schooner arrived there with news that Lagaira was blockaded by a large squadron under the flag of Admiral Brion—in consequence of which the Spaniards had laid an embargo at that port and Porto Cavallo. It was reported that the Royalists had been defeated in several engagements.—*N. Y. Gas.*

## GERMAN NEWS.

*Translated for the New York Spectator.*

Deputations from the governments of Wurtemberg, Hesse, &c. have been sent to Rome on business relative to the Roman Catholic Churches in those countries. Bigotry seems to vanish in Germany, Catholics become more enlightened, and protestants more liberal, and a good understanding exists among both parties.

The city of Bonn has made suitable preparations for the accommodation of a great number of students. In the course of this spring 500 students are expected, among whom will be several German princes. The chief rectorship of the flourishing university in that city, is conducted by professor Hullmann, whose superintendence secures harmony and usefulness. Frederick Wilhelm, the enlightened king of Prussia, spares no pains to exalt the character, and to promote the usefulness of the Rhenish University. The learned professors are divided into committees for extra scientific purposes. Professors E. M. Arné and Von Schlegel conduct the historical annals of the institution. Heinrich, Von Schlegel, and Nöcker, are appointed to examine and apprise the celebrated collection of artificial and natural curiosities, ancient coins, manuscripts, incunables, &c. belonging to Canonius Pick. This collection will be purchased for the University, at the valuation of the professors. Delbruck and others are engaged in arranging and securing specimens of art, (restored after the conquest of Paris,) ancient German manuscripts, pateristic monuments, &c. Chemical, medical and philosophical subjects are referred to Kastner, Nees Von Ehrenbeck, Goldfuss, Harless, Windichmann, Nake, &c. Upwards of 20,000 volumes are already on the shelves of the library.—The excellent library of the late Millin of Paris, and a very valuable and celebrated library in Switzerland will probably be added in a short time. Several intelligent booksellers have been established at Bonn, and are assiduously engaged in augmenting and improving the University library. With unusual promptitude they deliver per order, German, French, Italian and other works, and Kapferberg of Mayence has established an extensive type foundry. Frederick Konigsmann and Son, of Dresden, have invented several curious musical instruments, which astonish and delight every hearer. They are the Harmonichord, (peculiarly calculated for vocal accompaniments,) the Chordulodian, the Trumpet-Automaton, and the Beiloneon.

The number of students at the University of Berlin, is 1161, among whom are 447 foreigners.

## MARRIAGES.

In Boston, Mr. C. Porter, to Miss Betsey Miller. At Topsfield, John Foster, Esq. of this town, to Miss Ruth B. Emerson. At Ipswich, Mr. Joel Bowker, merchant, of Salem, to Miss Lucretia Rogers. At Danvers, Capt. Robert S. Daniels, to Miss Lydia Abbott.

At Cambridge, Mr. Daniel Denney, jr. to Miss Maria Fay.—At Haverhill, Mr. John Stickney, to Miss Nancy Pearsons; Mr. Farnum Ayer, to Miss Melitah Bradley.—At Andover, Mr. John Bussey, to Miss Phebe S. Wilbour.—At Sebec, Mr. Otis Getchell, to Miss Phebe Shipley; Mr. David Armistead, to Miss Betsey Moore.—At Nantucket, Mr. Benjamin F. Gardner, to Miss Mary Gwin; Mr. Obed Starbuck, to Miss Eunice Padcock.—At Providence, Mr. Henry Packard, to Miss Ann P. Anthony.—At New-York, His Excellency De Witt Clinton, to Miss Catharine Jones, dau. of the late Dr. Thomas Jones.—At Alexandria, Rev. Levi I. Gibbs, to Miss Maria T. Bradley.—At Augusta, Rev. Samuel Johnson, to Miss Hannah Brooks.

## DEATHS.

In Boston, Miss Helen Hathaway, aged 19; Mr. Henry Myers, aged 37; Charles, youngest son of Mr. Abraham Bazin, aged 13; Mrs. Margaret Eckley, aged 70.  
At Dedham, Sir. Eli Farrington, aged 63.—At Milton, Mrs. Mary Voss, aged 63.—At Taunton, Mrs. Emeline Seabury, consort of Mr. John W. Seabury, of Boston.—At Salem, Dr. Wm. Stearns, aged 65.—At Pembroke, Capt. Josiah Cushing, aged 67, a revolutionary officer and patriot.—At Parsons, Melinda Dam, aged 26, and on the same day, Maria Augusta, aged 12 days, wife and daughter of Mr. Leader Dam.—At North-Yarmouth, William Chase, jr. aged 27.—In Essex, Jonathan Cogswell, Esq. aged 79.—At Concord, Mr. Moses Maselline, aged 22; Mrs. Elizabeth Sanborn, aged 51.—At Marblehead, Capt. Nathan Bartlett, aged 70.—At Portland, Mr. John Decora, aged 42.—At Penobscot, Capt. Eben'r Parker, aged 35, killed by a falling tree.—At Belmont, (Marvland) Hon. Alexander C. Hanson, Senator of the United States, aged 33.

In Hingham, Mrs. Lois Gardner; Miss Mary Gardner, aged 20.  
At Lynnfield, Mr. Bartholomew Wellman, 38.  
In Salem, Mrs. Betsey Appleton, aged 39; Miss Betsey Devereux, aged 25; Dr. William Stearns, 65. Dr. S. graduated at Harvard College in 1776.

In Marblehead, Capt. Nathan Bartlett, aged 70. He was on the pension list, and the only remaining officer on that list in Marblehead. He died by a paralytic affection, after a few days illness.—In Martineque, 7th Feb. last, Mr. Daniel Pratt, aged 23, formerly of Boston.

At sea, in Nov. last, Mr. John W. Dyer, aged 22, eldest son of Mr. John D. Dyer, of this town. On board ship Union, Oxford, on her passage from Batavia to Amsterdam, Mr. Henry C. Geyer, seaman; Wm. Merriam, and John Dilaway, young lads, all of this town.

In Hindostan, Futch Ling, one of the most considerable of the native Princes, aged 23. His life, though short, was full of vicissitudes of fortune. When very young he was made prisoner by Row Holkar, and was ransomed by the British for 50,000 rupees. At his death the British Resident at Barod had the influence to prevail on the favorite wife of the deceased, not to sacrifice herself on the funeral pile of her husband.

In the death of Mr. JOHN BONNER, merchant, (of the firm of Homes, Hømer & Bonner,) announced in our last, society bewails the loss of a valuable member. Few men ever lived a more correct life, and few men ever left this world more beloved, and regretted.—By his mildness of disposition, he gained the esteem of a large circle of acquaintance, who are now left to lament their untimely loss.—To his mother, and his near relatives, his death is a serious affliction;—but by one, his early exit is most sorely felt. During a long sickness, he was scarcely ever heard to murmur; he knew his fate, and with fortitude becoming a Christian, he awaited the time, when he should find a resting place, "where the wicked cease from troubling, and the weary are at rest."—*Gas.*

**Errata.**—The Sunday Schools alluded to last week, in page 67, 2d col. are in Keene, N. H.; not Providence, as there stated.

## NEW BOOK FOR YOUTH.

**THIS** day published by Messrs. & FRANCIS, No. 4, Cornhill, THE POCKET LIBRARY: in six volumes. Embellished with cuts. [Contents will appear next week.] May 1.

## WANTED.

A Person of good recommendations to take charge of a new house, pleasantly situated, and a small family of 2 or 3. To a woman, between 25 and 35, who is for Economy, Industry, and a Religious disposition, respectable, the place might be permanently agreeable. Direct a line to C. B. A. at the "Recorder" Counting-Room, or enquire verbally.

Also wanted, a good boy of about 14 (one from the country preferred) to attend in a Book-store, where he might receive much assistance in his Education—obtain a knowledge of Printing. Direct as above. May 1.

## HARD WARE.

**HOLMES, HOMER & BONNER,** have received by ships Jaspas, Herald, Mercury and Falcon, from Liverpool, and London Packet from London, a general assortment of **CUTLERY AND HARD-WARE GOODS,** which they offer for sale on good terms for cash or credit, at No. 33, Union-street. May 1.

## LEVITT NASON,

**INFORMS** his Customers and the Public, that he has removed from Rogers' Building, to No. 17, Cornhill, where he solicits a continuance of their favours. He has for sale a good assortment of the best superfine Cloths, Cassimeres and Vestings, of the latest fashions. May 1.

## CHEAP GOODS FROM AUCTION.

**LODGE & DRAPPR,** No. 11, Market-Row have just received,

3000 yards 6-4 Satin Stripe, check and fancy figured Cambrics—Steam-loom Shirtings—Irish Linens—1 case white Cotton Counterpanes, large and elegant—superior Nankin, Crapes—black and colored Canton do.—Merino Shawls, which were purchased at auction at the late sales, and are selling very low for cash. May 1.

## WHOLESALE AND RETAIL.

**PAPER HANGING STORE,** NO. 68, CORNHILL.

**JOSIAH BUMSTEAD & SON,**

**IMPORTERS AND MANUFACTURERS,** Have just received by the Hector, from Havre, their Spring supply of French Paper Hangings, being a choice selection of the newest and most fashionable patterns, which they offer for sale by the case or roll at fair prices.

**J. B. & SON** would here remark, that as their French Papers are either imported by themselves, or purchased here at less than the cost, they are enabled to sell, on the best terms.

As usual, an extensive assortment of American Papers and Borders, of their own manufacture. May 1.

## WATERSON, PRAY &amp; CO.

**HAVE** received by the Herald, Mercury, Falcon, and Triton, from Liverpool,

156 packages of English and Scotch Manufactures, comprising their Spring assortment, consisting of a great variety of elegant fancy Muslins, 4-4, 6-4 plain Leno's, Books, Imitation, India, and Lawn Muslins, Light and dark Cambric Prints, Plate Calicoes and Furnitures, 4-4 and 6-4 white Cambrics, Do. do. Mourning and Check'd Gingham, Gingham Robes, Shirting Cottons, blk. Farsnets, Grendurella, twilled, checked, and white tape and colored bordered Hdks. Bandanna and Britannia do. Rich printed Shawls, White and printed Marseilles Quiltings and Jeanettes, Men's Beaver Gloves, Cotton Ferrets, &c. &c. Which they offer for sale by the Package or Piece at fair prices. ep6w May 1.

## CALICOES CHEAP ENOUGH!

For 18 cents per yard, and going rapidly!! **JAMES BREWER,** having removed from 64, Market-street, to No. 85, (opposite side) 3 doors from the corner of Court-street, offers for sale, 2000 yards very good CALICO, for 18 cents per yard only. Also, 1500 yards do. of a superior quality, and beautiful patterns, proportionately low. Likewise, a fresh supply of those Gingham Gown Patterns, which are going rapidly at \$1.25 each—together with 500 yards fine Steam Loom Shirtings, yard wide, for 2s. 3d.—and 500 do. elegant Furniture Patches, at the low price of 2s. 9d. Also, one case of elegant CANTON CRAPE.

## The Usefulness of the Sacred Office.

**SERMON,** delivered March 9, 1818, at the Funeral of Rev. SAMUEL SPRING, D. D. of Newburyport; by Leonard Woods, D. D. of Andover—just published, & for sale by C. Whipple, Newburyport; & S. T. Armstrong, Boston.

## SERIOUS AND SOLEMN REASONS.

**ON** Monday morning will be published, and for sale at the Book-stores, A Report of the Committee of Inquiry of the Church in the South Parish in Weymouth, in which are stated their serious and solemn Reasons for declining to request the assistance of the Church in the North Parish in that town, in the Ordination of their Junior Pastor, the Rev. WILLIAM TYLER, which took place February 24, 1819. May 1.

## Preacher's Manual.

**CHARLES EWER,** Bookseller No. 51, Cornhill, has in press, and will publish in the course of the present month.

The Young Preacher's Manual, comprising Claude's Essay on the composition of a Sermon, abridged; Gregory on the composition and delivery of a Sermon; Reybas on the Art of Preaching; Fenelon's Dialogues on the Eloquence of the Pulpit; Brown's Address to Students in Divinity;—and probably some extracts from other works on the same subject.

A List of Books, to aid young Preachers in the selection of a Library, will probably be annexed. The whole to be revised by EMERSON FORTER, D. D. Bartlett Professor of Sacred Rhetoric in the Theological Seminary at Andover.

The above work will be handsomely printed, on fine paper with good type, and will be comprised in one volume octavo, of 400 pages at least. The price to subscribers will be two dollars in boards, and two dollars & 25 cents bound. The price will be enhanced after the work is published. Those who may be desirous of possessing the work, are respectfully requested to send in their names to the publisher, without delay.

## Just received, and for sale, price 25 cents.

**Memoirs of Simeon Wilhelm,** a native of the Susoo country, West Africa, who died at the House of the Church Missionary Society, London, Aug. 30, 1817, aged 17 years. Together with some account of the Superstitions of the Inhabitants of West Africa.

## PEMBROKE ACADEMY.

**THE** Trustees of this Institution are happy to inform the public, that through the liberality of the inhabitants, they have so far completed a building, with two distinct apartments, one for males, the other for females, that they have concluded to open it the last Wednesday of May next. It will be opened under the instruction of Mr. AMOS W. BURNHAM, preceptor, and a young lady from Massachusetts, preceptress.

**TUITION**—\$3 a quarter, excepting in Trigonometry, Algebra, Surveying or Navigation; Embroidery, Painting or Drawing, it will be 30 cents a week.

The studies will be the same as usual in institutions of this nature; and all necessary books and stationery will be kept for sale near the Academy. Board from \$1.50 to \$1.75 cents a week.

The strictest attention will be paid to the health and manners, and to the intellectual and moral improvement of the members.

The situation and convenience of the building, the accommodations for boarding, the character of the teachers, and the advantages for the improvement of children and youth, are such as to acquire, we trust, whenever known, a general estimation from the Christian public. By order of the Trustees, ABRAHAM BURNHAM, preceptor.

**BOSWELL & STEVENS,** Booksellers, 101 N. 2d St. Philadelphia.

**JOHN H. MERRILL,** Bookseller, 101 N. 2d St. Philadelphia.

**Pembroke, April 23, 1819.**

**ABRAHAM BURNHAM,** preceptor.

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**Pembroke, April 23, 1819.**

**ABRAHAM BURNHAM,** preceptor.



## POETRY.

From the London Evangelical Magazine.

## WHITFIELD'S CHAIR.

The following Lines are written on an old Elbow Chair now in the Parsonage House of one of the places of worship erected by that man of God.

'If love of souls should a'er be wanting here,  
Remember me, for I am Whitfield's chair;  
I bore his weight—was witness to his fears—  
His earnest prayers—his interesting tears;  
His holy soul was fir'd with love divine,  
If thine be such—sit down, and call me thine.'

## MISCELLANY.

From the Panoplist, for April.

## SPECIMENS OF INDIAN IMPROVEMENT.

Our readers have been made acquainted with the character of Catharine Brown, a member of the school at Brainerd; and have sympathized with her in the affliction which she experienced, in being torn from a place so strongly endeared to her. An account of this separation, which took place Nov. 20, was inserted in our No. for Jan'y. [See Recorder, Vol. 4, p. 26]. The following letter was written by her, from her father's house, to Mr. and Mrs. Chamberlain, her instructors at Brainerd. We have the original in our possession; and have altered the grammar in two sentences only, but the sense is none. Let the reader bear in mind, that this young woman, when she joined the school, could only read in syllables of three letters; that she then knew nothing of God or duty, of Christ or salvation; and that she enjoyed the benefit of instruction for only fourteen or sixteen months. The letter was written from the overflows of her own heart, when she was far removed from Christian society, & from intercourse with any person of a cultivated mind. We are happy to add, that she rejoined the school in February. We have not learned what produced this change in her father's plans, or how long she may be expected to stay.

Fort Deposit, Dec. 12, 1818.

My dearly beloved brother and sister Chamberlain,—I just sit down to address you with my pen. But is this all? Am I so soon called to bid you adieu, and see your faces no more in this world? O my beloved friends, you know not the love I bear to that blessed spot, where I have spent so many happy hours with you; but it is past, never to return.

Dear friends, I weep; my heart is full; tears flow from my eyes while I write; and why is it so? Do I murmur? God forbid. Ought I not to praise the Lord for what I have received, and trust Him for every thing? O yes, his ways are best, and he has graciously promised that "all things shall work together for good to those that love him." But do I love him? have I that love to him, which will enable me to keep all his commandments? Do I love him with all my heart? O that the Lord would search me, and lead me in the way of eternal life.

Since I left you, I have led a very lonesome life, and not heard the gospel preached but once; that is, when father Hoyt was here, and Milo. They came here on Tuesday evening. I was sitting in my room, and heard a knocking at the door. I bid them come in; & who but brother Milo appeared. I inquired if any body was with him. He said his father was at the door. That rejoiced me very much, and I enjoyed very much while they were here. Blessed be God for sending them here to instruct us.

I am here amongst a wicked set of people, and never hear prayers, nor any godly conversation. O my dear friends, pray for me: I hope you do. There is not a day passes but I think of you, and the kindness I received during the time I staid with you. It is not my wish to go to the Arkansas; but God only knows what is best for me. I shall not attempt to tell you what I have felt since I left you, and the tears I have shed when I called to mind the happy moments we passed in singing the praises of God. However, I bear it as well as I possibly can, trusting in our dear Saviour, who will never leave them nor forsake them, that put their trust in him.

It may be possible, that I may see you once more; it would be a great happiness to me if I don't go the Arkansas; perhaps I may; but if I should go, it is not likely we shall meet in this world again;—but you will excuse me, for my heart feels what I cannot express with my pen. When I think and see the poor thoughtless Cherokees going on in sin, I cannot help blessing God, that he has led me in the right path to serve him.

Father will start to the Arkansas about some time after Christmas; but, I am not certain that I shall go.

I thank you for your kind letters. Do write to me every opportunity.

I shall conclude with my love to all my brothers and sisters at Brainerd. Sister Flora, do kiss all the children for me. I shall expect letters from all the little girls. O may we meet at last in the kingdom of our blessed Saviour, never more to part. Farewell, my dear brother and sister, farewell. From your affectionate sister in Christ,

CATHARINE BROWN.

Mrs. Flora Chamberlain.

The following letter was written by a native Cherokee woman, the first known convert to Christianity in that tribe, and a member of the church at Spring-place, under the care of the Rev. John Gambold. It was addressed to a gentleman at the seat of government, whose benevolent regard for the Indians was known to the writer, and whose official duty makes him perpetually acquainted with the state of their affairs.

As to the letter itself, it needs no recommendation from us. The heart that is not touched by its simple and powerful eloquence would be unaffected by any thing which we could say. In copying the letter not a word was altered, omitted, inserted, or transposed.

Mountjoy, Jan. 15, 1818.

Honored Sir,—You often write to my dear brother Gambold, and I hear that you are a true friend to the poor despised Indian. God bless and reward you for it; and grant you long life and happiness.

Now, as my uncle, Ch. Hicks, is gone to Washington, to plead his cause before our dear father the President, and make our distresses known, I take the liberty to

write this to you. I wish you to be on my uncle's side, if I dare ask this favor: for we, poor Indians, feel very much humbled.

"I really know if our friends there with you knew our situation, they would sincerely pity us. Oh for the sake of God's love and mercy pity us! If we do not get help from that quarter, we are undone."

"Our neighboring white people seem to aim at our destruction. They have not the fear of God before their eyes; they seem not to believe in a Saviour; they set wicked examples before the poor ignorant Indians; they insult our poor people, who bear it patiently. I cannot cease from weeping to our merciful Saviour to shew mercy to us, and help from the hand of our oppressors. We are persuaded if our honored father the President could see our great distress into which we are brought, he would weep over us, he would pity us, he would help us. Yet we live far off from him and he cannot see us. Yet we constantly look from a distance to him for help, as poor helpless children look up to their father, crying to have pity on them."

"Since I have experienced grace and mercy from my dear Saviour, and have become truly happy in him and with his children, it is my constant prayer, that my whole dear nation might enjoy the same blessings that I enjoy."

"This grieves me more than I can tell, that at a time when there is a good prospect that many more will join the few, who have embraced Christianity, we shall be driven away from the land of our fathers, which is as dear to us as our own lives; from our improved farms, from our beloved teachers, into a land strange to us; yea, into savage life again. Dear Sir, I declare I would prefer death to such a life again."

"I am in hopes, and many more with me, that our beloved father the President will certainly help his poor children, when he hears from my uncle our distressed situation. Yes, God the Father of all mankind, will incline his heart to consider our case and help us. Oh sir, I implore you, for the sake of the dear crucified Saviour, who shed his blood for the poor red, as well as white people, continue to be our friend. Pray for us; plead for us; and the blessings of those, who are ready to perish, will come upon you, and the great Judge of all flesh will, at the great day of retribution, remember your kindness to our poor people. I take the liberty to subscribe myself your humble friend, —"

## BOSTON FEMALE EDUCATION SOCIETY.

Directors Report of the "Education Society," Boston, March 18, 1819.

In no age of the Christian church have there been louder calls on the benevolence of the friends of God and man, than in the present. Among the various objects demanding attention, none is more important than the education of pious youth for the gospel ministry. Infinite wisdom has seen fit to attach the most exalted blessings, civil and religious, temporal and eternal, to the faithful preaching of the gospel. The infidel, in direct opposition to his feelings and his practice, frankly acknowledges that individual happiness, good government and civil prosperity, cannot as well be secured without it. All confess it tends to correct the external demeanor, even when it does not really better the heart. But from inspiration and experience it is found to be eminently instrumental in changing the disposition, purifying the practice, and fitting immortal creatures for endless bliss at God's right hand. Indeed by the preaching of the gospel multitudes will be rescued from temporal and eternal wretchedness, the knowledge of God cover the earth, the divine Saviour see of the travail of his soul and be satisfied, and a company which no man can number, being redeemed "out of every kindred, and tongue, and people, and nation will ascribe blessing, and honor, and glory, and power unto Him that sitteth on the throne and unto the Lamb forever and ever."

Who then will not rejoice to be instrumental in raising up men to preach the gospel? And, with the cries of perishing millions in their ears, who in this christian land will remain idle or lukewarm?

It is now a fact well known, because fully substantiated, that multitudes in our own country, and indeed most of the inhabitants of the world are destitute of the preaching of the gospel, that all powerful instrument which alone can exalt them to the purer blessings of civilization, and inspire them with the hope of a glorious immortality. And is not this a propitious season for exertion?

When we consider what is now done for imparting religious knowledge in general, and for the education of pious youth for the gospel ministry in particular—how many such youth are this moment ardently desirous of being qualified to be heralds of salvation to the ruined and lost—the strong disposition manifested in many parts of our land to receive and support the ministers of the gospel, and the facility, with which they may be introduced among the heathen in foreign countries, when we consider these things in connection with the success with which efforts to give the preached gospel to the destitute have recently been crowned—and the promise of God that the gospel shall be preached to every creature who can be listless in this glorious work?

Is not this a work in which the true God, holy angels, the pious, and benevolent, and wise among men, have engaged with delight. What employment or what associates then can be more pleasant and honorable? Happy they who contribute only in the smallest degree to an object, with which the honor of Jehovah, and the best good of man is so intimately connected.

The Treasurer's statement annexed to this report will exhibit the receipts and expenditures of the Society—and we would not pass our fourth anniversary without acknowledging the kind hand of Providence in bringing so many of us united in support of this Institution to the commencement of another year.

The Society consists of 122 members; seven subscribers have been added the past year, and the same number have withdrawn. We confidently hope that none who are now with us will withhold their aid, but will add new strength, by greater vigilance in gaining the assistance of those who are only waiting to know their substance is needed to increase the usefulness of this institution.

Three young men remain under our patronage, two of whom are in Yale College—one in the Sophomore, the other in the Freshman class—both are considered respectable in point of talents and piety—they express much gratitude for the kind liberality of their benefactors which greatly encourages our perseverance in this "labor of love," though the sphere in which we move be small. The other beneficiary remains at Andover, of whom Mr. Adams gives a very pleasing account.

That an enlargement of our funds may enable us to extend our number of beneficiaries is exceedingly desirable. And while we tender our warmest gratitude to those donors and auxiliary

societies who have lent us their aid, we would still cherish the hope, that as the design of this society is more generally known, its encouragement and usefulness will increase.

Statement of receipts and expenditures of the Education Society of Boston and its vicinity, from March, 1818, to March, 1819.

Balance remaining in Treasury, March, 1818,	\$103 55
Received from annual subscribers,	166 00
Do. do. individual donors,	17 31
Do. do. Boston Cent Society,	5 00
Do. do. The Female Benevolent Society in Manchester,	10 00
Do. do. The Fem. Aux. Bible and Education Society of Framingham,	30 00
Do. do. The Fem. Aux. Education Society in Boston,	20 00
Do. interest money,	25 80
<b>Total</b>	<b>\$387 66</b>

Paid President's Orders,	364 63
Balance in Treasury,	23 03
<b>Total</b>	<b>\$387 66</b>

Received of individuals, articles of clothing, valued at 48 00  
Notes on hand, 400 00

From the Exeter, N. H. Watchman.  
ROCKINGHAM CHARITABLE SOCIETY,  
ANNUAL MEETING, 3d WEDNESDAY IN APRIL.  
Extracts from the Address of the Society.

This Society embraces in its plan several important objects. This is done, to render the multiplication of distinct and insulated Societies unnecessary; to combine and give greater effect to the Societies already in existence in the County; and to present an opportunity to all, who are willing to contribute, but have hitherto done little or nothing, because they had not had these important objects of religious charity distinctly placed before them."

"Five distinct objects of christian charity here solicit our co-operation.

1st, the distribution of the Sacred Scriptures. With all the patronage which the Bible Institutions in this and other countries have received, it is not possible, that the present generation should supply the vast and increasing demand for Bibles. "Myriads of Bibles are still wanting, to supply each destitute family in our own country with a single copy of God's Book." Let gratitude for the revelation we enjoy prompt us to furnish the poor and ignorant as extensively as possible, with a treasure whose intrinsic value to each individual, who shall possess it, may become greater than thousands of gold and silver."

2d, "The education of indigent young men for the gospel ministry. This object has pre-eminent claims on the liberality of Christians. Preaching the gospel is the special institutions, which Christ appointed and has honored, as the instrument of saving sinners. Pastors and teachers must be provided for the Church, wherever christian ordinances are to be administered."

Let not the precious grain, which is whitening to the harvest fall and perish, because we neglect to encourage and assist those, who are willing to gather it in as soon as, by our help, they may be made ready, and furnished with implements.

3d, Domestic Missions. It is computed that 8,000 well instructed ministers are now wanted to supply our own country with religious teachers.

We learn from unquestionable authority that of eight and a half millions in the United States, six millions and a half are destitute of competent religious instruction. In New-England alone where religious knowledge is more generally enjoyed, than in almost any other part of our country, more than six hundred and sixty-eight thousand are destitute. And of these more than 40,000 are to be found in our own and an adjoining County, unless the number has even diminished within the last four years. The deplorable state of many towns in Rockingham, has excited the compassion and drawn forth the liberal exertions of a benevolent Society in Massachusetts, who have already expended much for the relief of the destitute within our limits, and with very encouraging success. And shall we do nothing ourselves? This object demands our most strenuous exertions.

4th, Foreign Missions.

"The conversion of the Heathen is a subject of our daily prayers. Christ has directed his disciples to pray the Lord of the harvest to send forth laborers into his harvest. But the heathen are not to be converted by prayers only. "The prayer of him, who means to do nothing is hypocrisy." It is the standing command of Christ to his disciples, "Go ye into all the world, and preach the gospel to every creature." To contribute something in aid of foreign missions, will not abate our zeal, and should not be considered as diminishing our means for promoting religion in our own country.

5th, The Education of Heathen Youth.

"To connect a school establishment with every Missionary station in heathen countries is now considered of great importance. As far as this plan has been adopted its utility has been established. "May it not be hoped" says the venerable Doctor Carey, "that in time this system of education will sap the bulwark of heathenism." From the practice of mothers burning themselves on the funeral piles or burying themselves alive with their husbands, and from other superstitions, it is estimated that more than twenty-five thousand children, in the northern provinces of Hindostan alone, are annually left without a father or mother to provide for them." "In India crowds of children are every where seen without any school and with no mother able to teach them."

"The Christian education of heathen children, has already furnished the Danish mission at Tranquebar with a considerable number of able preachers and many hopeful Christians."

"Let us do something for heathen children. Let us refine our sensibilities toward our own, and make our hearts glow with gratitude to God that they are not heathen in a heathen land. Let us encourage our children to deny themselves some superfluities, that they may save; and to increase their industry, that they may earn something to give for heathen children."

"The objects of our Society, although various, have but one end. They are designed to meliorate the condition of our fellow men, and open sources of consolation to the most wretched. But earth has no scale by which to measure their importance; it is vast as eternity. We ask your assistance in sending the knowledge of salvation to immortal souls who are perishing for lack of vision."

[We do not think the following method of curing incivility is "worthy of imitation;" but the anecdote may furnish a hint to some congregations to be a little more "given to hospitality." The words in italic are added at the suggestion of a friend, who some time ago heard the whole story.]

Anecdote, from a Baltimore paper.

A very genteel, impudent looking young man, was seen to enter a church in time of service—he paused at the entrance—the congregation stared—he advanced a few steps, and deliberately surveying the whole assembly, commenced a slow march up the broad aisle—not a pew was opened—the audience were too busy for civility—he wheeled, & in the same manner returned. A few moments after, he re-entered with a huge block upon his shoulders; his countenance was unmoved—again the good people stared, and half rose from their seats, with their books in their hands. At length he placed the block in the very centre

of the principal passage, and seated himself upon it. Then, for the first time, the reproach was felt: Every pew door in the passage was instantly flung open! But no—the stranger was a gentleman—he came not there for disturbance—he moved not—smiled not—but preserved the utmost decorum. He had been seated but a little while, when another stranger entered the door, and began to walk up the aisle. He instantly rose from his block, and offered it to the stranger, and went out and got another, on which he seated himself as before. When the service was concluded, the two gentlemen deliberately shouldered their blocks and carried them out of the house. The congregation is now the most polite and attentive to strangers, of any in America.

## ANECDOTES.

Mr. Darwin relates the following method of prolonging exertion, by varying the motives of action: A little boy who was tired of walking, begged of his father to carry him—"Here," says his father, "ride on my gold headed cane;" the pleased child putting it between his legs, galloped away with delight.

A British general officer conversing with Bishop H. respecting prayers, remarked, that the nearest and shortest he ever heard of, was made by a soldier going into the battle of Waterloo, which was, "Great God, if there is a God, have mercy on my soul, if I have one." The Bishop concealed the mortification he felt at the impetuosity of the tale, and replied, that possibly such a prayer might have been put up by an ignorant soldier; but that an officer informed him, that on going into that battle, he thus most earnestly prayed: "Heavenly Father, if in the battle I forget thee, do not thou forget me." The general felt the pungency of the rebuke.

## Hard Ware Cutlery, and Fancy Goods.

AN extensive assortment, just received per ships Jasper and Herald, from Liverpool and for sale by HOMES & EUSTIS, No. 34, Broad-street.

## Tuckerman, Rogers &amp; Cushing.

HAVE received, by the late arrivals from Europe, an extensive assortment of English, Scotch, and Irish GOODS, well adapted to town and country trade, and which are for sale, by the package or piece on favourable terms, for cash or credit. Market-Row April 19, 1819.

## Hides, Leather, &amp;c.

SAMUEL TRAIN, has constantly for sale, at No. 22, Merchant's Row,

A complete assortment of Spanish Ox HIDES, suitable for sole and upper leather, on accommodating terms, for cash, credit, or in exchange for any kind of leather.

Also, just received, 500 sides Upper Leather, in the tan; Calf Skins, Sheep Skins, &c. Leather received on commission, and Cash advanced on the same. 3m April 24.

## NOTICE.

THE Copartnership heretofore existing between the Subscribers under the firm of NEWELL & DANA, expired on the 1st inst. and was at that time, by mutual consent dissolved. All persons having demands upon, and all indebted to the late firm, are requested to call on M. NEWELL, No. 28, Broad-street, who is duly authorized to adjust the same.

MONTGOMERY NEWELL.  
GEORGE DANA.

## CUTLERY, HARD WARE AND FANCY GOODS.

M. NEWELL, respectfully informs the customers of the late firm of NEWELL & DANA, that he has removed from No. 4, to 28, Broad-street, where he is now opening, received by the Jasper, Herald and Mercury, an extensive assortment of HARD WARE GOODS, comprising almost every article wanted for the country trade, which he offers upon the most favorable terms, for cash or approved credit. April 24.

## FRESH GOODS.

TAPPAN & MANSFIELD, No. 65, State-street, have received, per ships London Packet, Jasper and Mercury, their Spring assortment of GOODS, which they offer on favorable terms, by package or price. April 24.

## FRESH HARD WARE GOODS.

Received by the Jasper and Herald from Liverpool.

ADAMS & FESSENDEN, No. 24, State-street, offer for sale on reasonable terms, a general assortment of

## HARD WARE AND CUTLERY GOODS.

consisting of E Cod Fish Hooks, all sizes—Iron Tea and Table Spoons—Wood Screws and Hinges, of every description—Locks—Latches—Brass Wares—Block Tin Tea Pots—Buttons—Cast Steel Rib'd Sickles—Cast steel patent and common Sheep Shears—Knives and Forks; and a complete assortment of small Cutlery, Saws and Files—together with every article in the above line requisite for the supply of Country Stores.

On hand—Many Goods purchased in this market at less than cost, which enables them to offer their country friends some great bargains. April 24. 3m

## New Carpetings, Table Linnen, &amp;c.

## LODGE &amp; DRAPER.

No. 11, Market-Row.

HAVE received per Jasper and Mercury, from Liverpool, a large supply of Carpetings, Rugs, &c. amongst which are—

8 sets, 7 pieces each, Brussels Carpeting, new patterns and very elegant, with Imperial Rugs to match.

10 pieces 7-8 wide Brussels, without borders, calculated for Chamber Carpeting.

1 bale Rugs suitable for Kidderminster Carpeting.

3 bales super Kidderminster Carpeting, 1 and 2 points, new patterns.

1 bale strips and checked Venetian do.

2 do. common Kidderminster do. do. a few ps. of which are offered at the low price of 6s. 9d. per yard.

1 case superb Table Linnen, with napkins.

## —ALSO—

Just received a fresh supply of Straw Carpeting, of superior quality, imported this season by Messrs. B. Rich & Co. in the ship Canton. All of which are offered for sale at very low prices for cash. April 24.

## BRADFORD ACADEMY.

THE first summer term at Bradford Academy will commence on Wednesday, 5th of May next; at which time, the Female apartment will be opened for the reception of young ladies, under the care of the same Instructor and instructresses as last season. BEN. GREENLEAF, Bradford, March 18, 1819. Preceptor.

## The Columbian Museum.

Tremont Street, next to the Stone Chapel, and New Court House—BOSTON.

IS opened every day and evening, (Saturday and Sunday excepted,) and is illuminated for the reception of Company, with additions, alterations and improvements.

It contains upwards of 20,000 different articles, collected from nearly all parts of the world. Admittance 25 cents.

N. B.—An excellent toned double action Organ, for sale as above. April 19.

## History of Missions.

JUST Published, a SKETCH of the History of the Principal Attempts to propagate Christianity among the Heathen.

MILTON WINSLOW, A. M. Missionary to the Indians of Andover, is neatly bound and lettered, comprised in a large 12mo. volume, containing 432 pages. Price \$1.34 bound.

Copies of the above work have been sent to Messrs. Samuel T. Armstrong, Commisary of the Navy, and Charles Esier, Boston.

Copies of the above work can be obtained of Mr. Winslow. Any persons holding Subscriptions for the above work, are requested to turn them without delay. Subscribers will receive their copies of the above work by mail.

CYRUS BEING, Theo. Sem. Andover, April 8, 1819.

## The Danger of living without the fear of God.

JUST published, price 12 1-2 cts. and upwards at the Book-store of JAMES LORAIN, 2, Cornhill.

"A Discourse on Robbery, Piracy, and in which DUELLING and SUICIDE are particularly considered. Preached the Lord's day the execution of the four Pirates, by Dr. J. W. Burdett, Boston. Price 20 cts. upwards.

## CHAPIN'S LETTERS.

JUST published, and for sale by L. EDWARDS, No. 53, Cornhill, Boston.

"A Series of Letters on the Mode and of Baptism"—Addressed to the Christian of To which is prefixed, a brief account of the movement and progress of the author, those points, which terminated in his Believers' Baptism. By STEPHEN CHAPIN, Pastor of the Congregational Church in Vernon, N. H." Price, 37 cts.

—This work is written in an able and with a Christian spirit; and as it contains arguments and scriptural evidences in immersion being Christian Baptism, it induced a change in the mind of the reader, cordially recommended to the candid and all who are seeking information relative to gospel ordinances.

## First Book for Sabbath School.

Just Published,

THE YOUNG CHRISTIAN INSTRUCTOR, IN READING and in the principles of religion—for the Use of Sunday Schools. LAMAR ALEX. D. D. adapted to the use of the Rising Generation in the United States with an Address to Teachers.

This elementary book is substantially as the original Tract, now to be found in the works of the Editor, desirous that the friends of his own country might be benefited by the labours of so valuable an author, has made the following alterations. Such are local, particularly the Church Catechism, wholly omitted. In these parts, which are local, no alterations have been made; for, presumed, would hazard an attempt to that, which has received the finishing of the learned and judicious Paley. What done, it is thought, cannot easily be done his tract, however, some of the market place occur, without the rules, which their use. These rules are here simplified, and to interest the tender mind, an innocent curiosity, several illustrations of scripture history, and some other inserted. The whole is designed, not to be a treatise, but for the Christian class of every name.

Though primarily intended for Sunday School, it will be found to answer all the purposes of a spelling book in common schools, serious and eloquent address in teachers, is prefixed, will, it is hoped, prove acceptable, but greatly useful, to the solemn and delightful business of children. This little book is commended by the blessing of that SAVIOUR, who, just before his death, left this charge with his disciples: MY LAMBS.

For Sale by M. NEWMAN, in Andover, and J. W. Burdett, Boston. Price 20 cts. upwards. a doz. \$12, 50 a hundred. 4w April 17.

## IRISH LINENS.

TWO Cases 7-8 & 4-4 Irish Linens imported, just opened for sale, at advance, at No. 63, Market-Street, by NATH. HOW.

## Florence and Levantine Silks, of a quality.

JEREMIAH FITCH & CO. No. 5, State-street, have for sale, an excellent assortment of Florence and Levantine Silks, of various at reduced prices, of a quality much superior to any which are offered for sale at any other place—they being the greater part of the late firm of William Richardson, which were sold at Messrs. T. K. Jewett's auction. 165w

## Elegant and Low-priced Furniture.

## SAMUEL BEAL.

HAS on hand, and offers for sale, an extensive assortment of FURNITURE, as can be found in this State, and to say as cheap as at any place in Boston—

3 elegant Couches, covered with green Morocco; 10 Sofas, do. do. do. Sofas and Sofa Bedsteads; Easy Chairs; 28 Bureaus; 24 pair Card Tables; 148 Mahogany and stain Bedsteads, comprising high, field, low post, and Cot Bedsteads; 130 Mahogany wood Dining and Pembroke Tables; 20 Work Tables, with and without drawers; 45 Mahogany and painted Wash Cabinets, and Toilet Tables; Looking Glass Fire Stoves; Portable Desks; and from 50 cents to \$3 each.

Constantly on hand, a great variety of Beds, from \$15 to \$40 each. 2500 of P. S. 7-8, common Geese and Russia P. S. 8-9. The principle part of the above has been purchased within 90 days, at the terms for cash, and from some of the best workmen in the city.

Town and country customers are invited to call and examine for themselves, they may depend that every article mentioned above can and shall be sold cheap. N. B. Cabinet Makers are informed, ready market for their Furniture and ready delivery. eopfw.

## Williams' ANATOMICAL MUSEUM.

No. 6, School-street.

IS now